

BOSTON RECORDER.

NATHANIEL WILLIS, PROPRIETOR AND PUBLISHER—OFFICE NO. 4, CONGRESS-SQUARE, CONGRESS-STREET, BOSTON, MASS.

No. 22.—VOL. IX.

SPEECHES.

HON. DAVID DAGGETT'S SPEECH

Before the American Bible Society, May 13, 1824.
The sole object of this Society, as is declared in its constitution, is to encourage a wider circulation of the holy scriptures without note or comment. Such an object in my judgment, is worthy of the countenance of all who wish to see men wiser and better, and thus delight in the welfare of the great family of man.

Those who have contributed to give to this Society its enlarged faculty of promoting this object, and who witness its present elevation, have the high satisfaction of also witnessing the Bible, in humble imitation, of its divine Author, "going about doing good."

Objections have been raised against many of these Societies which the benevolence and piety of the present age have established and advanced; and while the motives of the founders have generally been acknowledged worthy, doubts have been entertained of their salutary influence; but who has come deliberately to the conclusion that the Bible has been, or can be, injurious to any interest of man? Where is the proof, that the study of this Book of all books has tended to corrupt one heart, to destroy or enfeeble one head, to smother life in one family, to poison the sources of enjoyment in one neighbourhood, or to lay waste and diminish the prosperity of one community, state or nation? On the contrary has it not tended, as the history of the world shows, to produce directly opposite effects?

Men dwelling together, and coming in immediate contact in all the interesting concerns of life, are constantly affected by the temper, the disposition, the practices, the example, the vices, and the whole deportment, of each other. Avarice, ingratitude, unkindness, jealousy, cruelty, fraud, malignity, revenge, and selfishness, in their varied and innumerable forms, spread desolation far and wide, and fill the abodes of men with wretchedness and misery. What book but the Bible furnishes the means of prevention of these evils? Where else is the balm for these wounds—the panacea for these plagues?

Its commands and lessons of instruction, its promises and threatenings, its examples and assurances, are addressed to men with an energy becoming their importance, and with endlessly diversified entreaty and persuasion.

Its commands, unlike those of any human government, come to us with a "Thus saith the Lord"—with a "Verily, verily, I say unto you." They are the dictates of truth, justice, and boundless benevolence, under the guidance of infinite wisdom, and suited to men in every condition. They are designed to reach the heart, and thus to regulate the seat of the affections, and the motives of action. They deal with thoughts, intents, and purposes. Duties are thus enjoined which no human tribunal ever attempted to enforce. Courteousness, kindness, gratitude, temperance in its most enlarged sense; order, discretion, industry, filial and parental affection, forgiveness of injuries, humility, and charity, are all far beyond the reach of legislative enactment; but in the Bible, they are recommended in the most happy manner, and commanded by infinite authority. How much do the opposite propensities and vices annoy and distress—what pain and anguish do they create—what shipwreck of human happiness do they make—the peace of how many millions have they slain!

Its instructions concern that almost infinite variety of conduct in men which is exhibited in all the relations they sustain: citizens and subjects, masters, and servants, parents, guardians, and children, husbands and wives, nobles, judges, governors and kings, are all addressed, counselled, and warned. Their duties and their influence on others, their means of doing good, and their responsibility, are pointed out with such clearness, that to hear, to regard, and to obey, seems perfectly easy, and disobedience wholly impossible.

These lessons of instruction are also most wisely calculated for the great masses of men. Such is the condition of our nature, and the constitution of society, that few are called to the performance of those high duties, which so far interest the feelings of the many, as to render disguise or restraint necessary or convenient. Life is chiefly made up of the exercise of those passions, and the performance of those acts, which are of daily exhibition and occurrence, and which sweeten or embitter it in nameless ways and almost infinite degrees. Great actions belong to great occasions and great stations, which few see, and less occupy. In our daily intercourse, we augment or diminish human happiness, in a manner almost imperceptible, and yet the good and evil which result are truly incalculable.

The diversified instructions of the Bible, bear directly on men thus situated, and, if followed, would create confidence, satisfaction, and joy, and banish distrust, inquietude, and woe. Coming home to men, and their influence being felt, they could not fail to bless all the relations of life.

The counsels of the Bible, in the form of command, instruction, admonition, reproof, and permission, are addressed directly in the most plain language, or in a manner equally profitable and more pleasing, through examples, allegories, and parables. The dead are thus made alive, that the living may see, and hear, and obey.

To those who occupy exalted places, and who are to a certain extent the vicegerents of Heaven on earth, this book enjoins rules for the discharge of their high trusts, which should be written in letters of gold on every hall of legislation—on every tribunal of justice—and on every throne of power. "The God of Israel said, the Rock of Israel spake to me: he that ruleth over men must be just, ruling in the fear of God." Such an administration would be "as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the ground, by clear shining after rain;" and under such an administration the eye of benevolence might look for the influence on those who "submit to the powers that be," of that precious maxim, "whatever ye would that others should do to you, do ye even so to them."

The solemn declaration, that "righteousness exalteth a nation, but sin is a reproach unto any people," should admonish those cities, states, and empires, which disregard truth, equity and justice, and which delight in hearing the confused noise of the warrior, and in seeing garments rolled in blood; that a tremendous curse had gone forth, "shall not my soul be avenged on such a nation as this?"

The patriot should turn away with disgust from the Abolitionists who proclaim in the streets, "Oh that we were made judges in the land, that any man who hath any suit or cause might come unto us, and we would do him justice." It is recorded of the ancient felon, who made this declaration, that he stole the hearts of the men of Israel, and that when any man came nigh unto him to do him obsecrance, he put forth his hand and took him, and killed him." If this was the first kiss to betray, unhappily it was not the last. The patriotism of Nehemiah was of a different stamp. La-

bouring, with one hand in building the walls of Jerusalem, and holding in the other weapons of defence against his enemies, he manifested his perseverance and love of country by deeds and not by words only. Under their influence he made that heroic and magnanimous speech, "Should such a man as I flee? and who is there that being such as I am, would go into the temple to save his life?—I will not go in."

The declarations, "if any will not work neither shall he eat,"—"the hand of the diligent maketh rich,"—"the hand of the diligent shall bear rule,"—"he that gathereth by labour shall increase,"—are proverbs of inestimable worth, and powerfully tend to promote industry, the parent of health and plenty. And how is sloth reproved in the biting sarcasm, "Go to the ant, thou sluggard, consider her ways and be wise, which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in harvest." How is the man addicted to sloth, by this comparison sunk below the gravelling insect? In passing by his farm we should expect to see "his fields all grown over with thorns, and that nettles had covered the face thereof, and the stone walls broken down."

In the Bible, the character of a virtuous woman is drawn with unrivaled beauty. The estimate of her worth, "her price is above rubies," prepares the reader for a description unlike those which abound in novels and romances. Of this day speaks—"The foregoing is a picture of a fine lady, drawn by a most celebrated artist, and proper to be hung up in a gilt frame in every family-hall or parlour in the United States."

If a polite and courteous demeanor united with genuine hospitality, be a virtue, where shall we find a more delightful example of it than in Abram. "He sat in the tent door in the heat of the day, and to three men stood by him." He met them so courteously, entertained them so hospitably, and gave such signal proofs of genuine benevolence, that he showed himself fit for the society of angels, and accordingly "entertained angels unaware." This story, without advertizing to the principal incident—his fervent intercession for Sodom—affords a fine specimen of the exercise of the kind and gentle virtues.

The manner in which this patriarch settled the dispute between his herdsmen and those of Lot, is worthy the attention of all who disturb the peace of society by their controversies—"Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right, or if thou depart to the right hand, then will I go to the left."—This simple proposition for a treaty, might make some diplomats blush; nor was his conduct the result of pusillanimity, for he was as brave as he was courteous.

An example is furnished by Solomon, of the respectful treatment due from children to their parents. When Bathsheba, his mother, came in to see him, that powerful and accomplished monarch, in the midst of the splendors of royalty, rose up to meet her, and bowed himself, and caused her to be seated on his right hand. From the lips of such a wise and dutiful son we might expect to hear that withering declaration on filial cruelty & ingratitude. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out and the young eagles, &c. in enlisting them in the service of mankind."

The story of Joseph is a theme of universal admiration. It abounds with incidents the most interesting and instructive. What a pathetic extortation, mixed with parental affection, do we hear from a father, "Joseph is not—Simeon is not—and ye will take Benjamin away." Where have tender emotions, submission and resignation to affliction, appeared so happily blended as in the simple expressions, "If I am bereaved, I am bereaved?" Observe also a son inquiring of his brethren in the peculiar circumstances of the case, "Is your father, the old man of whom ye spake, yet alive?" And again, "I am Joseph, doth my father yet live?"

Where has there been such an exhibition of tenderness and compassion as in raising from death and giving to his inconsolable mother, the son of the widow of Nain? Where is there a parallel of the miracle of restoring alive to his weeping sisters the dead Lazarus? And were it not that in these works of benevolence, the Saviour obscures every other object, what ought to be said of the beloved Mary, who washed his feet with her tears and wiped them with the hair of her head?

How severely are the unfeeling churl and the furious bigot reproved and their hateful characters exposed, in the simple story of the kind Samaritan? Who that reads it, will ever after pass by on the other side?

"He that ruleth his spirit is greater than he that taketh a city,"—"Let not the sun go down on thy wrath,"—"Be ye kindly affectioned one towards another, forgiving one another!"—Overcome evil with good," and innumerable other precepts designed to direct & control the passions which operate in the life & conversation of men, are found in the nameless variety on the pages of this book.

This book delights the Christian, as it prescribes the rules of his faith and practice—it delights the scholar by its sublimity, and the orator by its eloquence, while it opens exhaustless treasures of knowledge to all who read it. Why then are not its praises on every tongue? Is it because the light of the Bible shining on the moral world becomes so familiar to the eye of the Christian, that the most glorious object in the natural world shedding daily its blessings on all created matter, it is too often forgotten, regarded with indifference or neglected?

This book the Bible Society proposes to send to every house and every ear within its reach. For its encouragement, if such a work of benevolence need encouragement, there is contained in it, an assurance animating to every heart. If the Bible, as believed, is calculated to bless those to whom it is given, is there not ground of congratulation, in the declaration, "It is more blessed to give than to receive?"

I have made these brief observations on the Holy Scriptures, as they bear on the welfare of man here—as they regard this life only.—I am aware that their chief excellency and glory have been by me in these remarks unnoticed. Are "life and immortality brought to light by the Gospel?" Does it contain a proclamation of pardon to the unnumbered millions of the revolted subjects of this Province of the Dominions of the King of Kings? Does it propose the only terms of their restoration to his favor, and of their deliverance from that wrath which shall forever beat on the guilty soul?—Here then is its glory. But of this it becomes not me to speak. It becomes those to speak especially, who are the heralds of the salvation of the cross, in the midst of whom I now stand, who join the song of the angels at Bethlehem, and who by their labours, their counsels and their prayers, are bidding God speed "to the angel flying through the midst of Heaven, having the everlasting Gospel to preach unto all that dwell on the earth."

The patriot should turn away with disgust from the Abolitionists who proclaim in the streets, "Oh that we were made judges in the land, that any man who hath any suit or cause might come unto us, and we would do him justice." It is recorded of the ancient felon, who made this declaration, that he stole the hearts of the men of Israel, and that when any man came nigh unto him to do him obsecrance, he put forth his hand and took him, and killed him." If this was the first kiss to betray, unhappily it was not the last. The patriotism of Nehemiah was of a different stamp. La-

SATURDAY, MAY 29, 1824.

Terms, \$3.00 a year, payable in 6 months, To Agents, every \$11th copy gratis.

HON. DE WITT CLINTON'S ADDRESS, To the Presbyterian Education Society, in New-York, May 13, 1824.

ter world, will brighten the gloom of seclusion, alleviate the burthen of affliction, and solace the hour of death.

Such are the objects and such the tendencies of this institution; and recommended as it is by all the considerations, which ought to operate on the man, the patriot, and the Christian, I feel happy on this occasion to offer my humble mite for its support, and to raise my feeble voice in its favour.

REV. DR. GRIFFIN'S SPEECH, Before the American Jews Society, in New-York, May 14th, 1824.

Mr. President.—In rising to speak on this occasion, I find myself on new ground. Hitherto, in pleading the cause of charity, I have always stood in the court of the Gentiles—now I seem to be brought into the inner temple. The shades of departed ages rise before me, and I seem to stand in the presence of Abraham, and Moses, and David. I am powerfully reminded of what we owe to a long train of illustrious Jews, for the word of God, and for prayers which have stood connected with our salvation, and that of our parents and children. Who but Jews preserved and transmitted to us the treasures of the Old Testament? Who but Jews first brought the Gospel to our Gentile ancestors? And of the Jews, "as concerning the flesh, Christ came, who is overall, God blessed forever." All this they have done, "and their debtors" we are; for if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." I know they are stained with their Saviour's blood. I know that the fearful imprecation of the judgment-hall cleaves to them. I know that they are the children of those who killed the Lord of the prophets, and will contumuously spit on the ground whenever his name is mentioned. But it is not for us to avenge the wrongs of Christ. It were better to lay out hands on our mouths for what we have done. If to God they are still "beloved for the fathers' sakes," they may well be to us.

But why single out the Jews, you say, since the proper object of gospel charity is men? Because God has singled them out. Why have they been kept distinct, by a wonderful providence, for so many ages, but that they might one day become the object of distinct attention to the church?—What other ancient nation, torn from its own bed, can now be traced? Who can distinguish the descendants of the Philistines, or Ammonites, or Carthaginians, or Romans?—They are all swallowed up like drops in the ocean. The Jews too have been cast into the ocean of nations—an ocean agitated with tempests; yet they have not mixed with the waters, but have sunk degradely to the bottom, and there have been kept distinct, like pearls in the caverns of the sea. Though dispersed more than any people—though crushed, and trodden down, and pressed by every motive of present interest to lose their distinction in the common mass of mankind, they have adhered to their superstition with a pertinacity never before equalled. Through trials and sufferings enough to shame and confound Christians, they have adhered to a form of religion in the absence of every religious feeling. Like the bush of Moses, always on fire but not consumed, they still live a distinct people to be a monument of wrath—they still live a distinct people to answer the great designs of mercy.

Their restoration as a distinct nation to the bosom of the church and to the land of their fathers, will, in its immediate and more remote influences on the world, be one of the most important events in the history of mankind. "If the casting away of them be the recoupling of the world, what shall the receiving of them be but life from the dead?" By accomplishing predictions of a most improbable event, their restoration will do more to convince mankind of the truth of Christianity than a thousand volumes of arguments. The lectures which they will preach from Mount Zion will be more efficacious than the sermons of half the Gentile world. Even in this view the moral influence gained by their restoration will be cheaply purchased by ten times the sum expended on Gentile missions up to that day. But this is only the beginning. They are destined to be the occasion of the downfall of the Mahometan power, in a manner so signal as to convince many nations, and to change the remnant of the Mussulman armies into zealous instruments of converting the world.

Most of these points are very clearly and circumstantially stated by the prophet Ezekiel, (ch. 38 and 39). "In the latter days," (I quote his words) after the land of Israel shall have been "always waste," and after the final return of the Jews, rich in "silver and gold," in "cattle and goods," and while they are dwelling in "unwalled villages," (all which clearly distinguish the event from the return from Babylon;) at that time, "Gog," (the Scythian,) "the chief prince of Meshach and Tubal," (that is the lord of Gosses) who dwells to the north of Judea, and owns the islands of the sea; this power, drawing in its train the very nations which compose the Turkish empire in Asia and Africa, and leagued also with Persia, (combining thus the strength of the Mahometan world;) this power, urged on by anticipations of immense spoil, will precipitate an innumerable army of cavalry upon the land of Israel. But there they shall fall by pestilence, and by weapons turned against each other, and by rain, and hail, and fire from heaven, until but a "sixth part" are left. And the Jews shall be employed "seven months" in burying the dead in the valley stretched out on the Mediterranean, while the broken weapons and carriages of the enemy will serve them for fire wood "seven years." By this wonderful interposition, all Israel shall be finally convinced and converted to God; "all the men upon the face of the earth shall shake at" his "presence;" and "many nations" shall be made to know that he is the Lord.

The same events, with some additional circumstances, are noticed by other prophets. Zechariah (Ch. 14.) says, that all nations shall be gathered against Jerusalem, and shall take it, and carry half of the people into temporary captivity; that God will then exhibit himself in some extraordinary manner on Mount Olivet, & smite the enemy with pestilence, & turn their swords against each other; and that all who escape shall be converted into his zealous worshippers. Isaiah (lxv. 15-24) tells us that in the day when God shall restore Jerusalem, he shall gather all nations to see his glory, & shall plead with all flesh by fire and sword, and shall destroy many; that some of those who escape shall go forth as missionaries through the countries on each side of the Mediterranean, and beyond the seas, to declare his glory among the Gentiles; while others of them shall go to the dispersion of Israel, and bring them home over land, "upon horses and in chariots, and in litters, and upon mules, and upon swift beasts;" that all men shall be converted to the worship of God, & Israel shall no more be forsaken. Daniel, too, (xi. 36-45 & xii.) after noticing the establishment of the Turkish dominion in the holy land, looks forward to the time when the Turk, alarmed by "tidings out of the

east," (respecting the return of the Jews, no doubt) "shall go forth with great fury to destroy," and shall invade the holy land, and there "shall come to his end." He tells us that it will be "a time of trouble, such as never was since there was a nation;" that the Prince of Israel will fight for his people; that with this conflict will terminate the 1260 years of trouble; that "many shall run to and fro, and knowledge shall be increased;" that then shall "turn many to righteousness;" that after the close of 1260 years, another period shall elapse of 30 years, (probably employed in gathering the rest of the Jews and the ten tribes,) and another of forty-five years, (probably taken up in completing the conversion of the Gentiles,) and then comes the full splendor of the millennial day.

If then you would hasten the conversion of the world, urge forward the restoration of the Jews.

The close of the 1260 years terminates the apostacy in the west, as well as that in the east, (Rev. xii. 6.) & Faber has shown that the Romish church and the Mahometan power will expire at the same time. That course of things in Europe which is gradually tending to the catastrophe in the west, is one amidst all its varieties. Different parts of this series will be developed in succession; but the first new event marked in prophecy, will be, I think, the restoration of the Jews. The world are waiting for this. Nothing can be done till it is accomplished. The course of things must stop if it be delayed beyond its time. And the time is near, much nearer perhaps than we imagine. According to Faber it cannot be more than forty years distant, and not much above twenty, if the 1260 years are Chaldaic. And it may be much nearer. I know of nothing in prophecy that would be contradicted by it should it come to-morrow. The motions in Europe in favor of the Jews, indicate that the time is fast approaching. The prejudices of the Jews themselves are giving way, and an expectation seems to be spread among them that the time of their deliverance is at hand.

Grudge not the expense of restoration. It is the most economical course you can take. For when they are restored to their country and their God, you will have missionary funds enough. A large part of the moveable wealth of Christendom and of the Turkish empire would accompany them home. Fast property, for the most part, they have none. They are strangers in every land. Their eyes are always ready for their journey. Load your ships of Tarshish, spread your sails, and bear out to sea a richer cargo than ever floated the Atlantic. I hear a voice from heaven, saying, "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God." And as the sacred fleet comes through the Mediterranean with the flight of a bird, an eye perched on Mount Zion, describes the "sail-broad van" like a white cloud in the horizon, and a voice inquires, "who are these that fly as a cloud and as the doves to their windows?" (Isa. lx. 8, 9.—This seems to have been the very picture in the Prophet's eye.) Aye, as doves to their windows. When the poor feathered wanderers are overtaken by the tempest, or pursued by ravenous birds, how precious do they long after the sheltering cabin. With far greater desire will this nation scatter and peel, this nation which every hand has plucked and every foot has spurned, look forward to their own Jerusalem, and to the land of their rest. When fleeing from a world in arms, from hard-hearted fate, from frowns and injuries, and insults, how will they look forward to the valleys and glens of Canaan, as so many widows of a dove, a home after all their wanderings, a rest after all their toils, a shelter from all their dangers.

And while they are waiting for the portals of Palestine to open, shall not this interesting people find an asylum with us? Let there be one spot where they shall receive the kindness due even to brutes. The injustice and cruelty which they have experienced from baptised nations are an everlasting blot on the Christian world. Although in this unbroken course of persecution and scorn the nominal followers of Christ have been executing the divine sentence, yet, like Nebuchadnezzar, their heart meant not so; and this abuse from the Christian world has served only to prejudice the Jews still more against Christianity, and with a thicker "drop serene" to quench "their orbs." Proscribed and hunted in Europe, and Asia, and Africa, they want, in these ends of the earth, an asylum, where, under kinder treatment, their hearts may be won to Christianity, and where, with an unruled mind, they may examine its claims; where they may cultivate the sciences, and raise up able and learned missionaries to send to their brethren throughout the world. Without being brought together into one peaceful community, to learn the arts of life, the science of legislation, and the maxims of political wisdom, how are depressed people ever to become prepared to conduct their own civil and political concerns, and all the interests of a separate nation? And where in all the world should this asylum be found but in this land of freedom, this last retreat of liberty, known thro' the earth as the asylum of the oppressed? We have given a refuge to the oppressed of all nations, now at last let us open our doors to the most oppressed of all, to those from

and hypocrisy. It ought soon to be made to support itself, except so far as respects the education of missionaries, and perhaps, while the colony is small, the partial maintenance of a minister. The expense of the passage from Europe should be provided for there. The establishment will not long be wanted for the Jews; but while it is wanted, it will probably do good enough to outweigh a million times the value of the property, and afterwards it may be sold to transport the colonists to Palestine, or be disposed of in aid of some other charity.

In this artless manner I have spread the case before you. It is enough that it stands forth in its own native form. It needs not the aid of eloquence. I will make but one appeal: if ever you heard of the self denials and prayers of Abraham for you—if ever you were refreshed by the warblings of David's harp—ever the labours of an Isaiah for the Gentile Church, came into mind, —if ever the toils and sufferings of Peter, and Paul, and John, or the sorrows of Jesus of Nazareth; by the prayers of Abraham, by the melodies of David, by the toils of Apostles, and by the sufferings of Christ, I beseech you have compassion on their brethren.

MISSIONARY.

AMERICAN JEWS SOCIETY.

The following abstract of the Report of the American Society for meliorating the condition of the Jews, read at their meeting on the 14th inst. in New-York, was prepared by the Secretary.

After some notices of the distribution of the last annual report, and the appointment of an agent to superintend the publication of a monthly sheet, and conduct the correspondence with auxiliary societies—the report stated, that after exploring several large tracts of land, which had been offered as the site of a contemplated settlement, for converted Jews, the Board found them either too remote from the city of New York, or too unhealthy, or too expensive to answer the purpose: and had accordingly abandoned the idea of purchasing 15 or 20,000 acres, as contemplated the last year.

The moneys belonging to the Society, have been invested in the public stocks, for the purpose of security and accumulation, until they shall be needed for the purchase of real estate for the use of the Jewish converts to Christianity:

The agency of the Rev. Mr. Frey, to the South, the last season, resulted in the formation of fifty one Auxiliary Societies, and the receipt into the Treasury of \$4,600, deducting his bill of expenses which was found to be reasonable and correct;

and on the invitation of members of the Synod of South-Carolina and Georgia, he is now engaged in another agency, which promises to result in considerable additions to the funds of the Society.

Reference was made to the fact, that no nation was ever more attached to agriculture than the Jews in Palestine; and the reason of their present aversion to it, and their preference to commerce, particularly the retail trade, was assigned to be, that in their dispersions, they have almost every where been denied the privilege of acquiring and cultivating land.

[The plan of settlement is given in the Reporter of February 14.]

The report further stated, that until the land committee procure a suitable location for the contemplated settlement, the Board have hired a large mansion and three acres of land, three miles from New-York, as a place of reception for such Jews as may, from time to time, come to this country, where accommodation will be provided for them as one family; and whence, at their option, they may locate on the agricultural establishment or engage elsewhere under the auspices of the Board.

The report announced the arrival, in New-York, from Germany, of Mr. Simon and his wife, and Mr. F. G. Prinker, and Mr. J. E. Zadig; that Messrs. Simon, Prinker, and Zadig are converts from Judaism; that Mrs. Simon is a Scotch lady, devoted to the temporal and spiritual interests of the Jews, and that herself and husband have come on their own pecuniary resources, to co-operate with the American Society, for meliorating the condition of the Jews.

The Board have now under consideration, the subject of a mission of a suitable person, or persons, to Europe, to act as missionaries to the Jews, and agents to make known the objects and views of the Society; and to make arrangements which may prevent the imposition upon the Society, of unworthy emigrants.

There are 2000 copies of "Israel's Advocate," distributed among the auxiliary societies and individual subscribers; 72 new auxiliary societies have been organized during the last year; and there are in all 213 auxiliaries; and nearly \$8,000 have been during that time received into Treasury.

The report concluded with a statement of the encouragements and obligations of the American churchmen in this country; that the object admits, and has already secured the confidence and co-operation of most of the religious denominations; and that the society should persevere in their plans for meliorating the condition of the Jews.

The encouragements were, that an unusual excitement now exists on this subject in the church—there exists a spirit of enquiry among the Jews themselves. But the highest source of encouragement was stated to be the promises of the Book of God, relating to the restoration of Israel. The obligations urged were, the fact of the Jews having been faithful depositaries of divine truth, and having transmitted it down to us, pure and uncorrupt; and that they were entitled to reparation for the wrongs they had received at the hands of Christians. Here allusion was had to their sufferings in Germany, France, Italy, Spain, Portugal and England; and to the fact, that all the nations which have oppressed them, have been punished for it. And the American people were urged to sympathize with the Jews, and to endeavour to assist them in their emancipation from the intolerance of the old world; to restore them to those virtues and talents which generally follow in the train of liberty; and especially to those privileges and hopes which are connected with the saving influence of the Gospel of the Grace of God our Saviour.

TUSCARORA CONVERTS.

At the meeting of the United Foreign Missionary Society on Wednesday last, Mr. Z. Lewis read a letter from the Rev. Mr. Harris, missionary among the Tuscarora Indians, dated Buffalo, April 29th, 1824, communicating the interesting intelligence that two of the Chiefs of that tribe had recently been admitted into the church. Their names are, John Pollard, a very influential chief, 50 years of age, and Henry TwoGuns, also a chief, younger, but very industrious, and of respectable standing. They both appear to be humble and sincere Christians.

"On addressing some of the questions usually put to candidates on such occasions, to Capt. Pollard," says Mr. Harris, "he arose and returned for substance the following reply:—"Brother—Since you have thought proper to invite me to become numbered in the family of Christ, and have asked me these solemn questions, I shall make my answer in a few words. It is a fact, not to be denied, that in my younger days, I have lived in total darkness—in a state of ignorance and sin; and although I have kept myself from many of those vices which have ruined many of my people; still I have to acknowledge that I am a great sinner

in the sight of God. But now, as I have learned a little of the Gospel, and have heard of the wonderful love of Jesus Christ, in dying for the sins of mankind, I should be worse than a brute, if my heart should not repent, and place it trust in his death alone. I know there are some of my nation who turn their back against the Son of God, and despise his Gospel—and they are displeased with us because we are determined to hold fast to the truth. As to myself, I will only say, that if my "heart's blood" be necessary to atone for the crime I have committed in departing from the paths of ignorance and sin, let it flow freely. Let them take vengeance upon me in the presence of my family—in open day. I shall make no resistance, since I shall die in the cause of God."

"This was spoken with so much feeling, as nearly drew tears from all present, and was truly characteristic of the Indian orator, softened by the humanity of the Christian." [N. Y. O.

COMMUNICATIONS.

The following valuable communication was received too late for insertion last week.

For the Boston Recorder.

THE SABBATH.

Mr. WILLIS.—When I wrote the remarks which appeared in the Recorder of April 10, it was my hope that some more able writer, whose views coincided with my own, would have followed up the subject: but as no one has seen fit to reply to the candid remarks of HIERONYMUS, (see Recorder page 66) I hope to be excused from the charge of forwardness, if I make the attempt.—I feel that the subject is of a very delicate nature, as it involves in it, the conduct of a class of men who stand on conspicuous ground, and whose characters and feelings I would treat with the greatest respect. Still, as it is admitted that the practice alluded to, "very extensively prevails,"—and as I know it is one which a large portion of Christians wish to see discontinued, I feel compelled to make a few additional remarks: and I hope to do it in the spirit of meekness and Christian love; entreating our beloved Elders that they be careful to maintain a good report, not only with their brethren, but "with those that are without."

It is asked, why we "suffer sin on a brother,"—and if "there are none of our churches, where there is piety enough, to remonstrate against the practice of ministers travelling on the Sabbath." It must be confessed, and I suppose my brother H. will readily admit, that the discipline of the churches generally, is at the present day, in a low state. In addition to this melancholy fact, it may be stated, that there is usually, if not always, a reluctance—a backwardness on the part of the brethren to bring into view, what they may consider the faults of their ministers. They consider it very important that the influence of ministers, should be kept up if possible.—They esteem and love them as their spiritual guides, and it is painful even to think that their practice is wrong; much more to deal with them as offenders. There is, a solemnity in the subject, which is calculated to awe the mind. To impeach the conduct of an Elder—an ambassador of Christ;"—

"who watches for our souls;"—and "whose faith we are to follow," is no small thing.—For these reasons, and others which might be mentioned, a spirit of forbearance prevails—sometimes, not doubt, even to fault. And it is perhaps, an infelicity, which generally attends the ministerial office, that they do not enjoy the benefit of free

Christian admonition and reproof as others do.—But I do not admit that the brethren, "never open their lips to their Pastors on the subject of the grievances" alluded to. Much pains have been taken in some places, to break up the practice complained of, and if I am not misinformed, some ministers have been openly reproved by Tythingmen when acting in their official capacity; others have been often entreated with tenderness, in a more private manner. It is within my personal knowledge, that a Society, formed a few years since for the suppression of vice, sent a respectable committee to six or eight ministers in the region where the Society was located, and entreated them to abstain from the practice of travelling on the Sabbath, alleging that this practice tended much to impede their operations in the cause of reformation of morals.—And (if so humble an instrument may be mentioned) it is the design of the writer of these remarks, to press the subject on his brethren, as well as on ministers themselves, and thereby lend his feeble aid that something may be done to remove this prevailing evil.

As to the influence which the example of ministers has on the religious, I must ask leave to differ from my brother H. It is true, they are fond of excuses and apologies for their sins,—and often discover their hardness of heart, in referring to the conduct of professors of religion. But is there

no danger of their stumbling over the real faults of professors into eternal ruin? Is there nothing in the practice which I am contending against, which not only gives occasion to irreligious people to break the divine law, but which has a direct tendency to tempt them to do it?—When

they see their ministers travelling on the Sabbath, in the business of their calling, with no other plea (as is often the case) but mere convenience, will not these irreligious people be tempted by this very circumstance, to engage in unlawful labor and recreation? Or will they not, to say the least, feel much less restraint on their minds?

And will not the influence of this example warn off all the kind reproof, which ministers and others may be disposed to give them.

But there are other classes of persons in the community beside those who are grossly irreligious, to be affected by this example. There are conscientious people, who are influenced very much by the example of ministers and other Christian professors,—especially in cases of doubt and difficulty. Their faithful consciences complain of this, that and the other practice, in which they are prone to indulge themselves, and they are troubled. But when they compare their conduct, with the practice of ministers travelling on the Sabbath, they see no greater departure from the letter of the law in one case, than in the other, and thus their doubts are removed.—And there is still a greater difficulty in reconciling this practice of ministers, with the instructions we are daily giving to our children, who are especially taught to reverence and respect their ministers, and who are apt to look up to them as oracles, and a pattern to walk by.—And it is in vain that children are taught from the pulpit; in the family, and at the Sabbath School to "remember the Sabbath day and keep it holy," while they see their ministers riding on that sacred day, and so frequently too, as to destroy all plea of necessity. The nice distinctions which satisfy the minds of ministers, are not so easily comprehended by the children of their flock, nor are they always seen with clearness, even by the parents themselves.—We wish our ministers to take us all, both parents and children by the hand, and say to us, in the language of the apostle, "Those things, which ye have both learned and received, and heard and seen in me, do." But will they invite their people to follow their example, when they travel on the Sabbath?

But we are told, that ministers "go on the business of the King of kings." And does this indeed, absolve them from the obligation of keeping the Sabbath? Does not this plea, savour too much of the one relating to the other command, which is reproved by our Savior, Matt. xv, 6;—Does not the King of Kings—the Creator of the world condescend to represent himself as resting on the seventh day from all his works? Does he not enforce his command respecting the Sabbath by this very circumstance? And does he require his business to be done in a way which breaks up the rest of the holy Sabbath? If ministers "go on an errand of mercy,"—"to win souls to Christ"

and "not to advance their own interests," why could they not go on Saturday and return on Monday. This sacrifice might cost them some self-denial, but would be on that account more acceptable to their divine Master. If the apostle could give up *lawful* things, cannot ministers give up *doubtful* ones.—The end does not always justify the means.

But I am required to show, that the practice complained of, involves in it a violation of the moral law. I will then oppose to this practice the express words of the divine law. "Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle."—Now I presume my brother H. will not pretend that this law, or any part of it has been repealed. Let me then call upon him, as an expounder of the law, and as a minister of the gospel, to point out the chapter and verse, where it so explained, as to admit the practice he would advocate. To avoid prolixity, I will confine my inquiry to a single point. Where is the place in Scripture, which abrogates that part of the law which relates to *beasts*? As the law stands, "the gentle sounds of compassion are beautifully mingled with the thunders of Sinai." How delightful to behold the Maker of the Universe regardful of the comfort of the lower order of his creatures—even those that were made for the service of man, and providing a positive law for their refreshment and repose.—The faithful animal has his Sabbath of rest allotted him by his Creator, which he has an undoubted right to enjoy, under the protection of religion. And where is the authority to divest him of this right? The Saviour admits that he may be loosed and led to water, bat where does he permit him to be burdened and hampered on the Sabbath day? Let the Christian minister, who thus breaks in upon the rights and privileges of these faithful and uncomplaining animals, and deprives them of the rest provided for them in the divine law, point to his authority for so doing.

And, connected with this is another evil. Those persons who keep horses and carriages to let, are by this practice called to unnecessary labour.—They are tempted to violate their consciences, in letting their property for gain on the Sabbath, and if they are serious men, are much disturbed in their devotions by the calls of such customers.—Nor will it help the matter to suppose them irreverent men. If this were true in every case, it would ill become a Christian to countenance and encourage them in iniquity, by willingly affording them the occasion to sin. But they are not all irreverent men, and I have known some of them to complain of it as a severe trial, that their customers would not allow them their desired rest & retirement on the Sabbath, and to give this as a reason for abandoning the business. And here by the way, is another mode in which ministers have been reproved for the practice in question, viz.: by the reluctance they have perceived in the owners of horses to let them on the Sabbath, and in some instances by their absolute refusal on conscientious ground. I allude here to facts which will be well understood by some who will read these remarks. But a word to the wise is sufficient.

There is another evil attending this practice, which I intended to have brought particularly into view, but which can now only be suggested for the consideration of ministers. It is this.—That it tends to deter them from preaching against the sin of sabbath breaking, with that faithfulness and frequency which they otherwise would. I do not say that this is in all cases its certain effect. But I do say, that such is its natural tendency.

"Physician heal thyself," is a common retort. It has its influence on parents, when called to correct their children; on professors of religion, when called to reprove their brethren; and I see not why its influence should be less on Christian ministers in the duties of their calling. It has seemed to me, that in proportion as this practice has increased among us, the exertions of ministers to expose and reprove the sin of Sabbath breaking have been diminished. And I do believe that if ministers would preach as plainly and frequently against this sin as their fathers did, they would find their own consciences straitened in regard to this practice of travelling on the Sabbath, which so "extensively prevails."

As to exchanges, I confess it is one of the last things I should have expected would have been laid to the charge of Laymen, that they were even *accessory* to their frequency. I can only say on this subject, that in the circle where I live, it is a subject of general complaint, that our ministers exchange too often; and it is viewed by many as a serious evil, that owing to the inconstancy of ministers in their own pulpits, very much of the advantage of their preaching is lost for want of system and connexion.

The foregoing remarks have been made under a deep conviction of the incapacity of the writer to do complete justice to the subject, but at the same time, as he trusts, from a sense of duty, and with a desire to accomplish an object which he believes would advance the interests of the church. If any improper sentiment has been advanced, any undue feeling manifested, or any expression used, which shall tend to wound the feelings of any one of the friends of Christ, let the mantle of charity be cast over it, as an unintentional error.

A LAYMAN.

The Convention has maintained a friendly and Christian correspondence with other associated ministers, of the Protestant Reformed churches, at home and abroad. In 1750, "The Convention being sensible of the great importance of cultivating a stricter union with our brethren of the Presbyterian and Congregational denominations in England, and particularly their deputation at London," voted to choose annually a committee in the name of the Convention to address the civil rulers, and to use its influence for the encouragement of learning, and the conservation of the public liberties.

The Convention has maintained a friendly and Christian correspondence with other associated ministers, of the Protestant Reformed churches, at home and abroad. In 1750, "The Convention being sensible of the great importance of cultivating a stricter union with our brethren of the Presbyterian and Congregational denominations in England, and particularly their deputation at London," voted to choose annually a committee in the name of the Convention to address the civil rulers, and to use its influence for the encouragement of learning, and the conservation of the public liberties.

The Convention has maintained a friendly and Christian correspondence with other associated ministers, of the Protestant Reformed churches, at home and abroad. In 1750, "The Convention being sensible of the great importance of cultivating a stricter union with our brethren of the Presbyterian and Congregational denominations in England, and particularly their deputation at London," voted to choose annually a committee in the name of the Convention to address the civil rulers, and to use its influence for the encouragement of learning, and the conservation of the public liberties.

The Convention has maintained a friendly and Christian correspondence with other associated ministers, of the Protestant Reformed churches, at home and abroad. In 1750, "The Convention being sensible of the great importance of cultivating a stricter union with our brethren of the Presbyterian and Congregational denominations in England, and particularly their deputation at London," voted to choose annually a committee in the name of the Convention to address the civil rulers, and to use its influence for the encouragement of learning, and the conservation of the public liberties.

The Convention has maintained a friendly and Christian correspondence with other associated ministers, of the Protestant Reformed churches, at home and abroad. In 1750, "The Convention being sensible of the great importance of cultivating a stricter union with our brethren of the Presbyterian and Congregational denominations in England, and particularly their deputation at London," voted to choose annually a committee in the name of the Convention to address the civil rulers, and to use its influence for the encouragement of learning, and the conservation of the public liberties.

The Convention has maintained a friendly and Christian correspondence with other associated ministers, of the Protestant Reformed churches, at home and abroad. In 1750, "The Convention being sensible of the great importance of cultivating a stricter union with our brethren of the Presbyterian and Congregational denominations in England, and particularly their deputation at London," voted to choose annually a committee in the name of the Convention to address the civil rulers, and to use its influence for the encouragement of learning, and the conservation of the public liberties.

The Convention has maintained a friendly and Christian correspondence with other associated ministers, of the Protestant Reformed churches, at home and abroad. In 1750, "The Convention being sensible of the great importance of cultivating a stricter union with our brethren of the Presbyterian and Congregational denominations in England, and particularly their deputation at London," voted to choose annually a committee in the name of the Convention to address the civil rulers, and to use its influence for the encouragement of learning, and the conservation of the public liberties.

The Convention has maintained a friendly and Christian correspondence with other associated ministers, of the Protestant Reformed churches, at home and abroad. In 1750, "The Convention being sensible of the great importance of cultivating a stricter union with our brethren of the Presbyterian and Congregational denominations in England, and particularly their deputation at London," voted to choose annually a committee in the name of the Convention to address the civil rulers, and to use its influence for the encouragement of learning, and the conservation of the public liberties.

The Convention has maintained a friendly and Christian correspondence with other associated ministers, of the Protestant Reformed churches, at home and abroad. In 1750, "The Convention being sensible of the great importance of cultivating a stricter union with our brethren of the Presbyterian and Congregational denominations in England, and particularly their deputation at London," voted to choose annually a committee in the name of the Convention to address the civil rulers, and to use its influence for the encouragement of learning, and the conservation of the public liberties.

The Convention has maintained a friendly and Christian correspondence with other associated ministers, of the Protestant Reformed churches, at home and abroad. In 1750, "The Convention being sensible of the great importance of cultivating a stricter union with our brethren of the Presbyterian and Congregational denominations in England, and particularly their deputation at London," voted to choose annually a committee in the name of the Convention to address the civil rulers, and to use its influence for the encouragement of learning, and the conservation of the public liberties.

The Convention has maintained a friendly and Christian correspondence with other associated ministers, of the Protestant Reformed churches, at home and abroad. In 1750, "The Convention being sensible of the great importance of cultivating a stricter union with our brethren of the Presbyterian and Congregational denominations in England, and particularly their deputation at London," voted to choose annually a committee in the name of the Convention to address the civil rulers, and to use its influence for the encouragement of learning, and the conservation of the public liberties.

The Convention has maintained a friendly and Christian correspondence with other associated ministers, of the Protestant Reformed churches, at home and abroad. In 1750, "The Convention being sensible of the great importance of cultivating a stricter union with our brethren of the Presbyterian and Congregational denominations in England, and particularly their deputation at London," voted to choose annually a committee in the name of the Convention to address the civil rulers, and to use its influence for the encouragement of learning, and the conservation of the public liberties.

The Convention has maintained a friendly and Christian correspondence with other associated ministers, of the Protestant Reformed churches, at home and abroad. In 1750, "The Convention being sensible of the great importance of cultivating a stricter union with our brethren of the Presbyterian and Congregational denominations in England, and particularly their deputation at London," voted to choose annually a committee in the name of the

BOSTON RECORDER.

is situated in the western part of the city on Charles River. It is 168 feet in length and 58 in greatest breadth, having a portico of eight lofty columns. The columns and the body of the building are of Chelmsford granite. In the centre of the building are the rooms appropriated to the officers. Above them, is the operating theatre lighted from the dome. Beneath is the kitchen, bathing room, &c. The stair case and floor of the entries are of stone. The whole house is heated by a furnace in the cellar, and supplied with water from a cistern in the roof. Various modern improvements conducive to cleanliness & comfort are introduced throughout the building. The beds for the accommodation of the sick, in the rooms of the wings are about one hundred.—The two-fold object of relieving the sick and of giving instruction to medical students is secured.

The important surgical operations performed

since Sept. 1821 are seventy nine; of which ele-

ven were for cataract. The cases here mentioned

include only the most difficult and important.—

The number of surgical cases the last year was a

bout one hundred; of which only two resulted in

death, and these from the violence of injuries re-

ceived before admission.

It is obvious, that the privilege of gratuitous

admission to so extensive a course of medical and

surgical practice, is an advantage not usually at-

tainable in medical schools, and one of the high-

est which can be offered during the period of pre-

paration for the medical profession.

Two prizes of \$50 each are regularly offered,

and awarded to the students for the best medical

dissertations, by a committee of the University:

and a society, possessing a valuable library meet

regularly for discussion and mutual improvement.

To those who wish to be prepared in the best

manner to receive the benefits of the medical

school, a summer's residence at Cambridge is re-

commended by the Teachers, before entering on

the course in the autumn.

The expense of board to medical students in

Boston is generally \$3.

The number of medical students, on the Cata-

logue for 1823 and 1824 is 101.

—

NORTH WESTERN BRANCH OF THE AMERICAN

EDUCATION SOCIETY.

The Society held its fourth annual meeting, at Middlebury, Vt. Jan. 14. The Rev. Mr. Peters of Bennington preached from 2 Tim. ii. 2.

After the Sermon the Report was read, in which the Directors state, that during the year two only have been added to the list of the Society's Beneficiaries, while two have finished their classical education, and a third, a young man of good mind and elevated Christian character has died. The number of Beneficiaries assisted by the Society since its formation, is more than forty. The sums received into the Treasury, since the last annual meeting, are less than the sums received during the preceding year; and although the number of Beneficiaries has been diminished, embarrassments as heretofore have attended the operations of the society. When the regular applications were made in October, the Treasury was nearly exhausted. The Executive Committee were accordingly obliged to curtail the sum usually granted; and in some cases to defer making any grant, till by special exertion the Treasury could be replenished.

The Directors however, notwithstanding the embarrassments, derive encouragement from the fact, that Education Societies, not only have a tendency to supply the church with able and faithful ministers, but because the young men under the patronage of these Societies are not inactive while engaged in procuring an education. Most of them teach a school for three months in each year, and they are not unfrequently instruments of Revivals in the districts where they teach. The Directors, also, urge some considerations peculiarly calculated to encourage exertion in the region where the Society is located. Proper subjects for this charity are more numerous there, than in most parts of the country. The state of Vermont, & especially the portion of it embraced by this Society, has been frequently blessed with powerful Revivals of Religion; by which many have been led to desire the work of the ministry, who cannot obtain a suitable education without assistance. The spirit of enterprise, too, characteristic of the inhabitants, in that part of the New England, and the fact that Warren and Learned and Parsons were educated there, are mentioned as motives to perseverance. The moderate expenses of an education, at the excellent Academies in the State, four of which at least, are taught by permanent instructors of established literary and religious character, is urged as another reason in favour of continued exertion. None of the Beneficiaries have received more than \$15 a quarter, while some have been enabled to pursue their studies with much less assistance. At most of the Academies, the Directors believe board may be obtained at \$1 a week, and tuition at \$3 a quarter. To these inducements to activity & perseverance is added the union of religious sentiment and benevolent feeling, which that region of country displays. What is done for the cause is said to be generally done with a willing and cheerful heart. The support given to the Society, amounting in four years, to \$4500, is thought to furnish evidence both of the ability and disposition of christians, on whose liberality the Society depends. The Report, in conclusion, urges all classes to increased exertion.

It appears by the Treasurer's account, that \$170 were in the Treasury at the close of the last year, and since that time, that \$850 have been received; of this sum \$864 have been paid to the order of the Executive Committee, and \$156 remain in the Treasury.

The principal officers are His Excellency Rich-

ard Skinner, President. William Page Esq. Secre-

tary; Ira Stewart, Treasurer. Rev. Joshua Bates, Rev. Thomas A. Merrill and Rev. Daniel Haskell, Executive Committee.

The number of persons who have been made

members, by the payment of ten dollars each, is more than 160. The number of towns, which have contributed cash in aid of the Society's funds, during the last year, is thirty three; the number, which have contributed clothing is nineteen.

The Treasurer of the American Bible Society

acknowledges the receipt of \$5,886 in April last.

PRESBYTERIAN EDUCATION SOCIETY.

The Sixth Report, which was read, at the annual meeting May 13th, states, that the number of Auxiliary Societies, at the date of the last Report, was seven, and the number of Executive Committees, sixteen. To these three have been added, in the course of the year. The executive committee of New York report, that they have assisted seventeen young men the past year.

The Executive Committee of Long Island, that

they have distributed \$165 to those young men under their care. The Executive Committee of Morris and Essex have received, since their last report, \$220, and have distributed to six young men \$351, besides clothing to the students in Bloomfield Academy. The Executive Committee of the County of Orange have received \$79, and have expended \$71. They have one Beneficiary.

The Education Society of Catskill has assisted,

since its formation, six young men, four of whom are now in the ministry. The Executive Committee of the Northern Associated Presbytery have

expended since their last report \$267, and have

now in their Treasury \$77. Their present number of Beneficiaries is four. The Executive Committee of Columbia have expended fifty dollars

for the support of one Beneficiary. The Executive Committee of Chenango have one Beneficiary, and hope soon to receive several others. The Executive Committee of Onondaga report, that only two, out of five Beneficiaries remain under their care. Two have withdrawn to be supported by other societies, and one is dead.

The Western Education Society has directed

its attention to the erection of a Boarding House,

in the vicinity of Hamilton College, which will

accommodate fifty students. The number of Ben-

eficiaries under its care in December was twenty-

four. The receipts, during the year were \$1029

in cash, and \$2212 in lumber, provisions and other

articles.

The Executive Committee of Geneva has one

Beneficiary under its care, who is supported by a

Female Society in Geneva. The Executive Com-

mittee of Ontario have under their care a number

of pious and promising young men, who have an

ardent desire to become preachers of the Gospel,

and are willing to submit to any hardships to ac-

complish their object; but the committee are un-

able to render them the requisite aid. Two,

out of six of their Beneficiaries have withdrawn

from the patronage of the Society. The Execu-

tive Committee of Crawford County report, that

the Association connected with their body have

contributed in money and produce \$98. They

have no Beneficiary. The Education Society of

Grand River Ohio, have received about \$100, and

have expended about \$80. The Directors com-

municate the intelligence, that the Presbyteries

of Grand River and Portage, at a joint meeting,

in May, 1822, took the necessary measures for the

establishment of a Classical and Theological Sem-

inary, to be located in the North Eastern part of

the State of Ohio.

The Executive Committee of East Tennessee

have received in provisions, boarding, and tuition,

\$792. The greater part of the above receipts

were expended upon fifteen young men, in the

South Western Theological Seminary, at Knox-

ville. The whole number of Beneficiaries, under

the care of the committee, is nineteen. There

are, also, four who have been approved, as

candidates for charity, and several others, who

will probably apply soon, but "without double

the help from abroad," the Committee say "we

know not how we can meet the necessities of

those to whom we are already engaged."

The Executive Committee of Philadelphia, Genessee, Cayuga, Bath or West Tennessee had, under their care, according to the last reports transmitted from them, seventeen Beneficiaries.

Sixteen of the above Executive Committees, have

under their care 86 Beneficiaries. Ten of them

have received more than five thousand dollars.

It is supposed in the Report, that the whole num-

ber of Beneficiaries is 103, and the whole amount

of receipts more than \$7000.

"In concluding their report, the Board would ex-

press their devout gratitude to God for his contin-

ued smiles upon the society. They would also re-

joice in the prosperity of similar associations in

every part of our country. Scarcely ten years have

elapsed since the formation of the first Education

Society in the United States. In this short period

more than seven hundred young men have been

assisted in obtaining an education for the ministry.

A considerable portion of this number are now at

our schools and colleges in the different stages of

education, but in a short time, with a few exceptions,

they will all have entered on the great work to

which their lives are consecrated. When we

think of seven hundred young men fitted by a

course of laborious study, to exert a powerful and

happy influence on the character of our country—

seven hundred young men selected for their talents

as well as their piety, added to the number of libe-

rally educated clergymen—seven hundred

faithful pastors employed every week and every

day in instructing the ignorant, in consoling the

afflicted, in counselling the young, in reproving the

vicious, in awakening the careless, and in direct-

ing and animating the efforts of the virtuous—

seven hundred young men deeply imbued with

the benevolent spirit of the age in which we live,

scattered over every part of the United States, and

lending their active influence to the cause of Bi-

ble Societies, of Foreign and Domestic Missions, of

Sunday Schools, and in short, of every institution

which has for its object the glory of God and the

happiness of man—when the Board consider that

all this will have been accomplished within a few

years by voluntary associations for the education

of young men for the ministry, they feel assured that the God of our fathers will be the God of our

children and of our children's children unto the

latest generation."

Auburn Theological Seminary.

The Rev. Miles P. Squier, Agent for this Semi-

nary, acknowledges the receipt of \$2628 during

the period of his agency. Including this sum,

more than \$6600 have been contributed in the

western district of New-York, for the establish-

ment of a Professorship.

Connecticut Baptist Education Society.

The Agent acknowledges the receipt of \$1313,

in subscriptions and donations during the period

POETRY.

For the Boston Recorder.

THE DEAD MOTHER.

Occasioned by the death of Mrs. Mary B. Strong, wife of John W. Strong, Esq., Rochester, N. Y.

Age had not yet come on, and life was fresh
At the vital fountain. The rose of youth—
Indeed had not yet faded in her cheek,
Tho' her young offspring each had stolen away

A portion of its brightness, 'till the last
Its larger modicum received, and strait
Hasted to hide it in its little grave;

But she remained. And life was full of hope.
Brightly the morning broke:—it was the last
That shed its light upon her breathing frame.

A night of deep anxiety had gone.

Before, and he, whose life was knit with hers,

Was seen fearfully watching at her pillow.

The night had been disturbed—the hollow wind,
As heedful of the solemn scene within,

Had moaned at the lattice, and the light clouds
Sweeping to and fro, athwart the cold heaven,

Had gently rested near the spot to weep,
And did baptize the dwelling with their dew,

In pity sprinkled there. But morning breaks,

And all without is stillness, such as death

Forebodes. The winds are sleeping in the caves

Of earth, and those light sweeping scuds have gone

To heaven, and left the lifted sky, in robes

Of cloudless azure. Deep listening stillness!

Broke only now, by the trembling sound

Of the near cataract, and by the low

And thickened breathing of the dying mother!

The light that struggled thro' the casement falls

Doubtful upon her features, pallid now,

As death steals o'er them. One beside her bends

In seeming agony. Their pathway here

Divides. She was his angel here on earth,

But she must be an angel now in heaven,

And lo! she dies. The offspring that she bare

Have grouped themselves beside her; but the eye

That beamed upon them yesterday, is closed,

Is closed for ever! Not the sobs they yield

From bosoms broken with their youthful griefs

Can wake her now—the mother sleeps in death!

Each orphan, in succession, climbs to press

Th' accustomed kiss upon her lip, and starts

To find it motionless. Child! child! she sleeps.

They mother sleeps, to waken no more forever—

Just as the risen sun began to drink

Earth's vapours up, her spirit was exhaled,

And went, with them to Heaven—Thy mother's

dead!

—, of M.—

MISCELLANY.

For the Boston Recorder.

THE VOLCANO OF HAWAII:

BY THE REV. MR. BISHOP, MISSIONARY TO THE SANDWICH ISLANDS.

The following account is from a letter to a gentleman in Boston, dated Oahu, Oct. 21, 1823.

On Wednesday, the 30th of July, we set out from Honooipo on the southern shore of the island, to visit the great Volcano, about 30 miles in the interior, that from time immemorial has been burning.

As we travelled along in the afternoon, we could distinctly discern at the distance of a few miles before us, several smokes issuing from the earth, evidently indicative of subterraneous fires.

The next morning, we visited them, and discovered that they arose from a deep fissure,

which we were informed had opened a few months before, and emitted great quantities of lava.

This fissure extends for 20 miles or more, from the volcano above us, towards the sea, and we could in the morning discern the hot vapour rising along the whole distance.

We waited the whole of Thursday for our baggage to arrive, which not coming up, we set forward again on Friday morning early, over a desolate and barren region entirely covered with lava and volcanic cinders; when at 2 P. M. we came in sight of this wonderful and terrific phenomenon of nature.

It was not marked as craters usually are, by a high mound of earth and stones around it, but on the contrary, the land about it at the distance of half a mile or more from the verge of the crater, has been sunk about 50 feet by an earthquake, and is full of holes and fissures to a great depth.

The first emotion that one feels, in looking over into one of these wonderful excavations in the earth, is so mingled with awe and astonishment as to impart little pleasure.

But as he stands and gazes awhile, till the scene becomes more familiar, his awe is turned into admiration, and an involuntary acknowledgment of Divine power.

We approached the southern end of the crater, where the smoke was seen issuing in large volumes.

The bottom was covered with red hot lava, which in several places was seen to boil up, and run about in rivers of liquid fire.

At a little distance from this, nearer the side of the precipice, were several large cones or pyramids, about 50 feet in height, forming funnels at the top like a large furnace, from which issued smoke and fire alternately, blown out with great force and noise.

We travelled along its western side for more than an hour, till we came to the north end.

It was judged that the crater is 2 miles in length, and a mile and a half in width. Its depth is 6 or 700 feet.

A singular curiosity here met our eyes. Having gained the north end, our guides led us to a pool of clear good water in the hollow of a rock, within a few rods of the volcano.

At first we were surprised to see water spring up as we supposed on a tract of sunken rocks, near a burning crater, but we soon learned the cause.

Within a few feet of the water, a hot dense vapour is continually ascending from the depths below, through a large fissure in the rocks—which, as it rises is condensed into water by the cold wind, and immediately falls to the ground.

Such quantities of it are here produced, as to make it the resort of the wild geese that frequent the mountain for berries.

Having satisfied our thirst, our guides built us a shelter for the night, upon the very brink of the precipice, leaving only sufficient room before us to make a fire.

Our object was to have a view of the crater in the night.

Having prepared a hasty shelter and collected wood for a fire, it began to grow dark.

The night was very cold, and we were enveloped in clouds and rain—Our blankets and cloaks were behind with the baggage, and our bed was a rock, thinly covered with green fern.

It is not necessary to say that we slept little in these circumstances; but the grandeur of the scene before us, was an ample compensation for our loss of rest.

The dark recesses of this deep cavity, were completely illuminated by these fires, and a great part of the bottom appeared to be one liquid sheet of flame.

About half way down the side of the precipice, is a shelf of black lava, forming a level several rods wide, and extending quite around the crater, somewhat like the gallery of a theatre; it was once the level of a lake of lava, which cooling at the sides, adhered to its place, while the rest was drawn off through some subterraneous caverns of the earth, leaving a hollow basin 300 feet deep.

It is in this basin that the burning is now continued, the bottom of which is full of crater.

We judged there were about 50 of them.

Some of these are extinguished, but the greater part are burning. It is safe descending into the volcano, as far down as the shelf above mentioned, but below this it appeared dangerous.

We arose early, and prepared to descend.

Our path led around the eastern side of the volcano; a perpendicular cliff, 1000 feet high hung over us at our left hand, while close at our right was the crater 600 feet below us.

This mountain has been rent in twain by some great convolution, and a part fallen into the crater, while the other overhangs the path, and threatens destruction.

While Mr. Eller was taking a drawing of the volcano, I descended into it down to the black shelf; the distance appeared short, it took me a full hour to go and return.

After lingering about this interesting spot till 10 o'clock we began to descend towards the sea in the District of Puna. After a diligent day's journey, we arrived at Kekakomo, on the sea shore, about sunset, much fatigued from labour and loss of sleep, and faint with hunger and thirst, having eaten nothing all day, except a little pot, in the morning, which we obtained from one of our guides. Here having procured a little fish and potatoes, with some brackish water, we spread our mat upon some poles in one corner of the room, and composed ourselves to sleep.

For the Boston Recorder.

FEMALE SOCIETY OF BOSTON AND VICINITY, FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

On the 8th anniversary of this interesting Society, the Board of Directors regret, that with the exception of the opportunity of sending the usual sum to Bombay and to the Palestine Mission, no opportunity has been afforded of promoting the cause for which the Society was instituted.

The Directors, however, have not been indifferent to the resolution, which was passed on the 10th of July, 1822, in which it was determined to procure a Missionary, who should labor among the lost sheep of the House of Israel, residing in the countries bordering on the Mediterranean, but as yet their endeavors to obtain a suitable person have been ineffectual.

Two gentlemen have been offered, of whose piety and missionary qualifications, they entertain an exalted opinion, but owing to circumstances, over which they had no control, they were prevented from employing them.

It must be acknowledged, that their expectations have been disappointed; that at times, they have been tempted to listen to discouraging suggestions, and the path marked out by Providence has not been clearly perceptible. At present however, the prospect appears more cheering.

They have recently heard of a young gentleman, possessing high literary attainments, eminent piety and a truly missionary spirit, and means are now in operation to ascertain whether he will consent to engage in the service of the Society. Perhaps while they have been yielding to discouragement, or hesitating with regard to the path of duty, God has been training him up for this very purpose. Perhaps too it was necessary, that our faith and patience should be tried in this manner, that they might depend more implicitly on the guidance of the Almighty and learn more effectually, that no exertion can succeed without his special assistance; truths which, although we may admit most willingly, make not in general, that deep impression on our hearts, which is necessary to insure a corresponding conduct.

This Society since its establishment in 1774 has rescued from apparent death upwards of FIVE THOUSAND persons, (amongst whom were many very respectable members of society;) and a great proportion were attempted suicides;) to whom Bibles and other religious books were, as usual, presented by the Society. Upwards of 20,000 claimants have been rewarded.

This Society was founded to preserve from premature death persons apparently dead from drowning, hanging, lightning, cold, heat, noxious vapours, apoplexy, or intoxication; and very many fathers, mothers, and children, are living witnesses of the excellence of this Institution.

Before this Society was established, many persons, in every situation of life, were interred as dead, when life was only suspended.

Cautions.—1. Lose no time.—2. Avoid all rough usage.—3. Never hold the body up by the feet.—4. Nor roll it on casks.—5. Nor rub the body with salt or spirits.—6. Nor inject tobacco-smoke, or infusion of tobacco.

Restorative means, if apparently drowned.

Send quickly for Medical assistance; but do not delay the following means: 1. Convey the body carefully, with the head and shoulders supported in a raised position, to the nearest house.

2. Strip the body, and rub it dry; then wrap it in hot blankets, and place it in a warm bed in a warm chamber. 3. Wipe and cleanse the mouth and nostrils.

4. In order to restore the natural warmth of the body: 1. Move a heated covered warming-pan over the back and spine. 2. Put bladders or bottles of hot water or heated bricks to the pit of the stomach, the armpits, between the thighs, and to the soles of the feet. 3. Foment the body with hot flannels; but, if possible, 4. Immerse the body in a warm bath as hot as the hand can bear without pain; as this is preferable to the other means for restoring warmth.

5. Rub the body briskly with the hand; do not, however, suspend the use of the other means at the same time.

v. In order to restore breathing, introduce the pipe of a common bellows (where the apparatus of the Society is not at hand) into one nostril, carefully closing the other and the mouth; at the same time drawing downwards and pushing gently backwards, the upper part of the windpipe, to allow a more free admission of air: blow the bellows gently, in order to inflate the lungs, till the breast be a little raised; the mouth and nostrils should be then set free, and a moderate pressure made with the hand upon the chest. Repeat this process till life appears.

vi. Electricity to be employed early by a medical assistant.

vii. Inject into the stomach, by means of an elastic tube and syringe, half a pint of warm brandy and water, or wine and water.

viii. Apply sal volatile or hartshorn to the nostrils.

[Lon. Erang. Mag.]

Ladies in Millbury, to constitute Mrs Elizabeth Goffe a life member 10 00
Mrs Martha Bird to constitute Mrs Joanna S. Cogswell a life member 10 00
Friend, by the Treasurer of Am. Ed. So. 10 00
Ladies in Windham, of which \$10 is to constitute Mrs Ruth Harris a life member 12 00
Ladies in Wareham, to constitute Mrs M. A. Hemmenway a life member 10 00
Society of Ladies in Westminster, of which is to constitute Mrs Nancy Mann a life member 12 40
Mrs Clarissa Strong, Beaufort, S. C. to constitute her a life member 10 00
Female Cent So. 1st parish, Brookfield 32 50
Female Aux. Society, Dedham 21 25
Annual subscribers, Boston 76 64
Interest on United States 6 per cent stock 71 96
Interest on Money loaned 74 33

\$997 86

Expenditures.—Amount sent to Bombay for the education of Jewish children \$100 00

Paid the Treasurer A. B. C. F. M. to be sent to Messrs Fisk & Temple, for the reprinting Hebrew Bibles and Tracts 109 00

Loaned on interest 717 98

Paid for stationary, postage, advertisements, printing reports, &c. 22 46

Loss on counterfeit bills 6 00

Balance remaining in Treasury 51 42

Total \$997 86

The permanent fund amounts to \$1620, of which \$1200 are invested in U. S. 6 per cent stock, and the balance of \$420, in a note of interest.

The amount of disposable fund is \$1230, which is interest.

F. ERVING, Treasurer.

The Rev. Dr. Robert G. Wilson, of Chillicothe, Ohio, has been called to the Presidency of Franklin College, Georgia, was ordained to the work of the ministry by the Presbytery of Hopewell.

At the same meeting, Mr. CARLILE P. BEMAN, Rector of Easton Academy, was licensed to preach the Gospel.

Ohio University.—The Rev. Dr. Robert G. Wilson, of Chillicothe, Ohio, has been called to the Presidency of Franklin College, Georgia, and accepted the invitation.

Indian Youth.—The Rev. William C. Blair, assistant missionary at the establishment among the Chickasaws, passed through Pittsburg, Penn. week before last, on his way to Philadelphia. He brought with him from Monroe, two young men, one a half-blood, named James Perry; the other an Indian, named Alexander Henry. Mr. Blair left the former at Jefferson College, where he will remain a year or longer, and he will probably provide the means of education for the other in Philadelphia.

We perceive by the New Haven paper, that several ladies of Mr. Garfield's school, in that city, had passed through the regular course of Academic studies, and having completed their education, received the diplomas and the highest marks of the seminary.

Indian Civilization.—The 5th Annual Report of the Missionary Society of the Methodist Episcopal Church states, that the Society in their several missionary stations among the aborigines, have 508 Indians attached to the church, viz. 260 of the Wyandots; 128 Cherokees, 40 of the Mohawks, and 20 of the Delawares; besides which, upwards of 100 children are now under the instruction of the missionaries.

A Benevolent Gentleman.—A merchant in Boston, during the last four years, has caused to be manufactured on his own account, by females belonging to the poorer classes, upwards of eighty thousand garments, all of which he has exported.

"Irish Benevolence."—A Mobile paper states, that the members of the Hibernian Benevolent Society of that place, have built a house in the suburbs of the town, in a healthy and pleasant situation, for the accommodation of sick and unfortunate Irish emigrants.

Catholic Bible Society in New Orleans.—The New Orleans Advertiser of March 25th states, that a meeting for the formation of a Catholic Bible Society has been held at the Mayor's office. The Rev. Father Antonie de Sedella was present, at whose suggestion the meeting was adjourned, in order to give more public notice.

New York African Free School.—At the annual examination a few days since, there were present about 600 boys and girls. They are taught in the Lancasterian